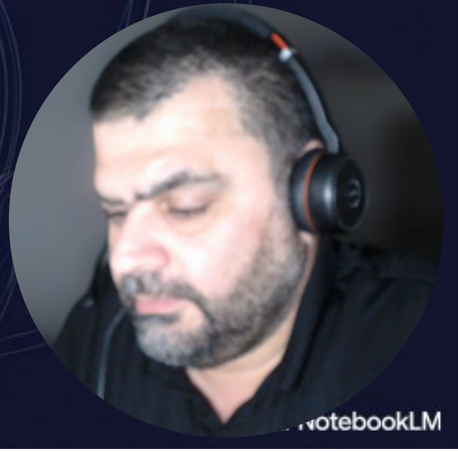
The Fiqh of Filthiness & Wholesomeness

Mapping the Paradigm of Tayyib (طَيِّب), Istikhbaath (اسْتِخْبَاثٌ), and Istiqdhaar (اسْتِقْذَار) in Islamic Law



Chapter 8 · Formative & Substantial Dietary Rules

NotebookLM

JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifyin

JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifyi

يَٰٓأَيُّهَا ٱلنَّاسُ كُلُواْ مِمَّا فِي ٱلۡأَرۡضِ حَلَٰلٗا
طَيِّبٗا وَلَا تَتَّبِعُواْ خُطُوَٰتِ ٱلشَّيۡطَٰنِۚ
إِنَّهُۥ لَكُمۡ عَدُوّٞ مُّبِينٌ ١٦٨

O mankind! Eat of that which is lawful and good on the earth...
(Qur'an, 2:168)

Callout 1: *Ḥalālan* (حَلَالًا)

Definition: Lawful, permissible (*Ṭilqan* - طِلْقًا)

Authority:
Al-Ṭabarī (not impure nor illicit), Al-Baghawī (that which the law has made licit)

Callout 2: *Ṭayyiban* (طَيِّبًا)

Definition: Wholesome, good, safe, clean

Authority: Al-Baghawī (deemed good and found to be delicious - ما ما يستطاب ويستلذ), Al-Zamakhsharī (free from every doubt - طاهرا من كلّ شبهة)

Core Insight: The pairing of *Ḥalāl* (legal permissibility) with *Ṭayyib* (qualitativ wholesomeness) establishes a dual standard for Muslim consumption.

Gemini Notebook

Halal (حَلَال)

- Formative Rule
- Legally permissible source
- Valid slaughter/acquisition

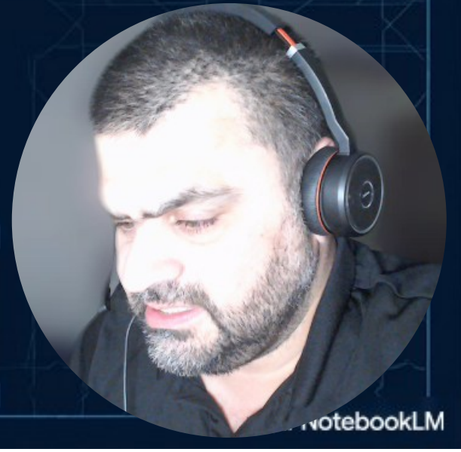
Halalan Tayyiban (حَلالًا طَيِّبًا)

O mankind, eat from whatever is on earth [that is] lawful and good. (Al-Baqarah: 168)

Tayyib (طَيِّب)

- Substantial Rule
- Physically and spiritually pure
- Safe and wholesome

Takeaway: Food must satisfy both legal permission and intrinsic wholesomeness to reach the divine standard.



Is Ṭayyib Synonymous with Ḥalāl or a Superior Standard?

Imam Malik's Position

Views Ṭayyib as synonymous with Ḥalāl.

If an item is legally permissible, it is inherently considered good and pure under the law.

=

Imam al-Shafi'i's Position

Views Ṭayyib as an independent, qualitative standard beyond mere legal permissibility.

A food must be both legally permitted AND qualitatively wholesome.

+

Contemporary Application

In the modern, complex food landscape, Ḥalālan Ṭayyiban is understood as legal permissibility combined with holistic wholesomeness. This includes:

- Cruelty-free animal treatment
- Environmental sustainability
- Worker welfare
- Strict av… toxic or … ingredien…

emini Notebook

The Antithesis of Wholesomeness is *Al-Khabā'ith*

The Divine Dichotomy

Sūrah al-A'rāf (7:157) establishes the foundational binary of Islamic food law: "He makes lawful for them the good things [Al-Ṭayyibāt] and prohibits for them the evil/repulsive things [Al-Khabā'ith]."

وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَآئِثَ

Defining Al-*Khabā'ith* (الْخَبَائِث)

The exact inverse of Al-Ṭayyib. These are substances that are intrinsically repulsive, dirty, harmful, or abominable—items that a sound, unblemished human nature naturally rejects.

JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

6 THE RULING FOR KHABAITH

7 FOUR CRITICAL FACTORS

8 IMAM IBN TAYMIYYAH'S FILTER

5 FACTORS LEADING TO ISTIKHBATH
Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH
The clear jurisprudence and legal verdict on forbidden items.

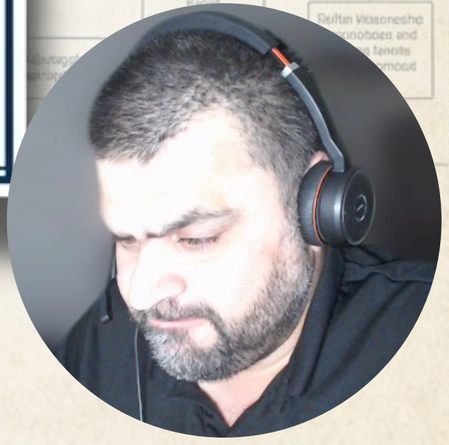
7 FOUR CRITICAL FACTORS
Essential considerations in applying the ruling.

8 IMAM IBN
His unique
identifying

The Pivot Point of Jurisprudence

If a substance is NOT explicitly prohibited by text (*Nass*), NOT physically harmful (*Mudarat*), and NOT intoxicating (*Sukr*)...

Can it be ruled Haram solely because human nature finds it disgusting?



The Juristic Split on Subjective Disgust

The Maliki View

NO.

- Disgust is subjective.
- Khabaith is not an independent standard.
- Without specific textual prohibition or proven harm, the substance remains permissible.

The Jumhoor (Majority) View

YES.

- Khabaith functions as an independent legal standard.
- If people of sound nature find an entity universally repulsive, it is classified as Haram, even without explicit text.

(Note: The remainder of this framework follows the Jumhoor perspective.)

JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifyi

Cultural Adab and Avoiding Dietary Extremism

Dietary Etiquette

1. Upholding Adab (Respect)

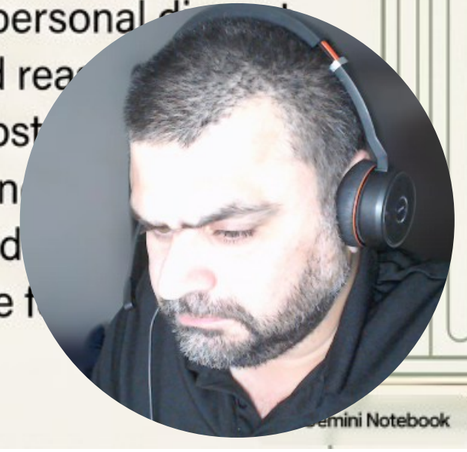
Muslims must exhibit respect for the diverse food cultures within the global Ummah. Mocking another culture's permissible food violates Islamic manners.

2. Avoiding Ghulū (Extremism) الغلو

Guarding against religious extremism in dietary matters by not imposing one's localized cultural aversions aversions onto others as though they were universal religious edicts.

3. Preventing the Weaponization of Disgust

A clear boundary must be maintained: personal di
is a valid rea
individual abst
must n
weaponized
permissible f

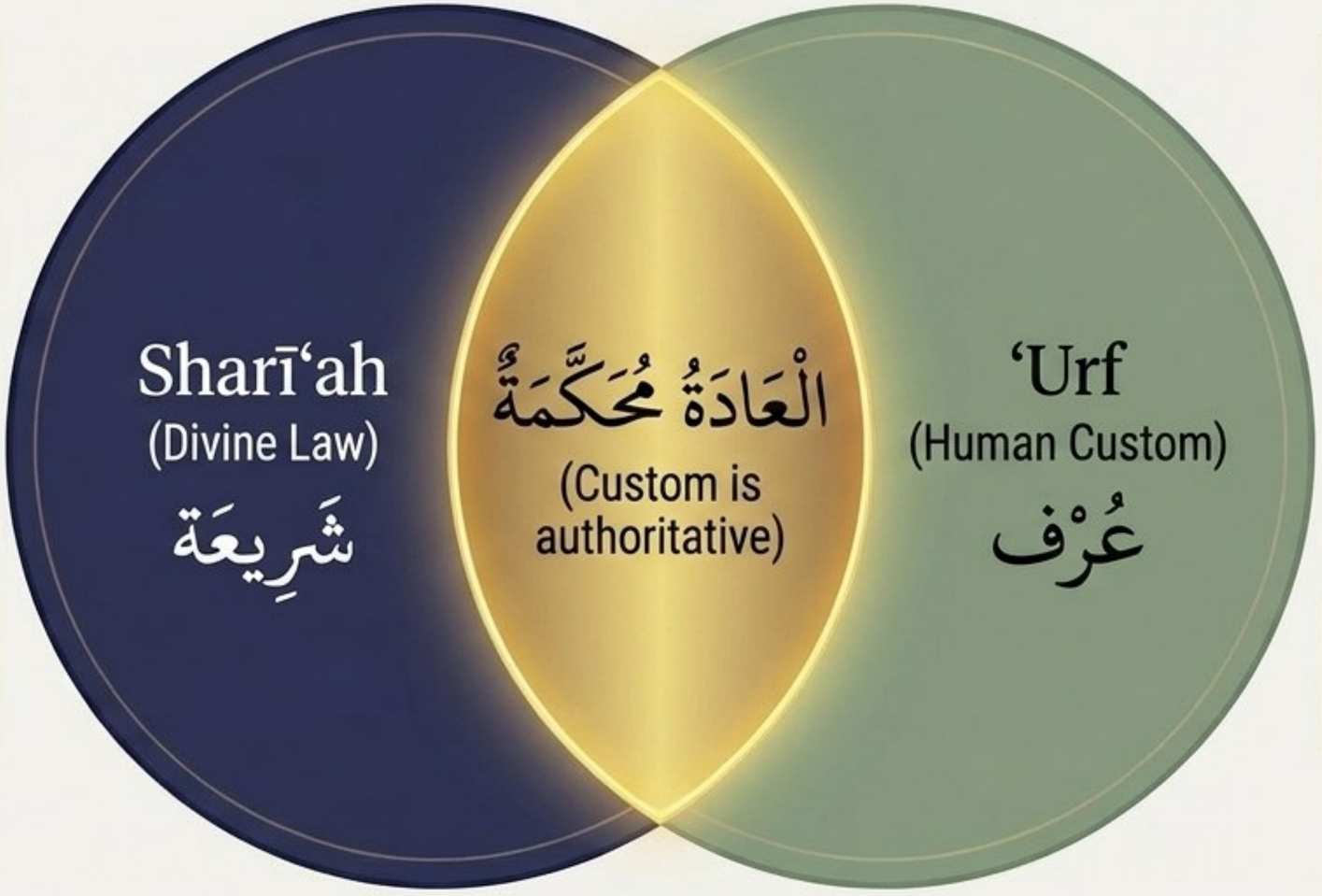


emini Notebook

The Legal Role of Custom (*Al-ʻUrf wal-ʻĀdah*)

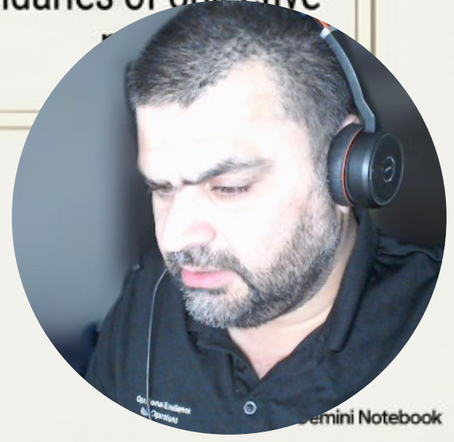
Culture's Role in Food

Regional food culture deeply shapes the perception of what is acceptable versus what is repulsive. While custom cannot make a Ḥarām item Ḥalāl, it highly influences the Ṭayyib spectrum.



Dietary Preferences

Islam accommodates a vast array of global food cultures, allowing local customs to dictate culinary norms as long as they do not breach the boundaries of objective



Case Study: Personal Aversion vs. Divine Prohibition

The Incident of the Ḍabb

When served the meat of a *Ḍabb* (desert lizard), the Prophet Muhammad ﷺ declined to eat it.

The Clarification

When asked if it was *Ḥarām* (forbidden), he replied, “No, but it is not from the land of my people, so I find that I have an aversion to it.”

Juristic Takeaway

الْإِسْتِقْذَارُ الشَّخْصِيِّ

Personal dislike (*Istiqdhār Shakhṣī*) or cultural unfamiliarity with a food does not equate to a Shar‘ī prohibition. One may abstain from a food out of personal distaste without declaring it forbidden for others.

Measuring Repulsiveness (*Al-Istikhbāth*)

The Challenge

If an item is not explicitly prohibited in the text, who decides if it is a repulsive Khabīth?

The Regional Standard (Classical Hanbali View)

أَهْلِ الحِجَاز

Historically relied upon the customs and tastes of the people of Hijaz (Ahl al-Ḥijāz) during the time of revelation, as they were the immediate audience of the Qur'an.

The Universal Standard (*Al-Ṭab' al-Salīm*)

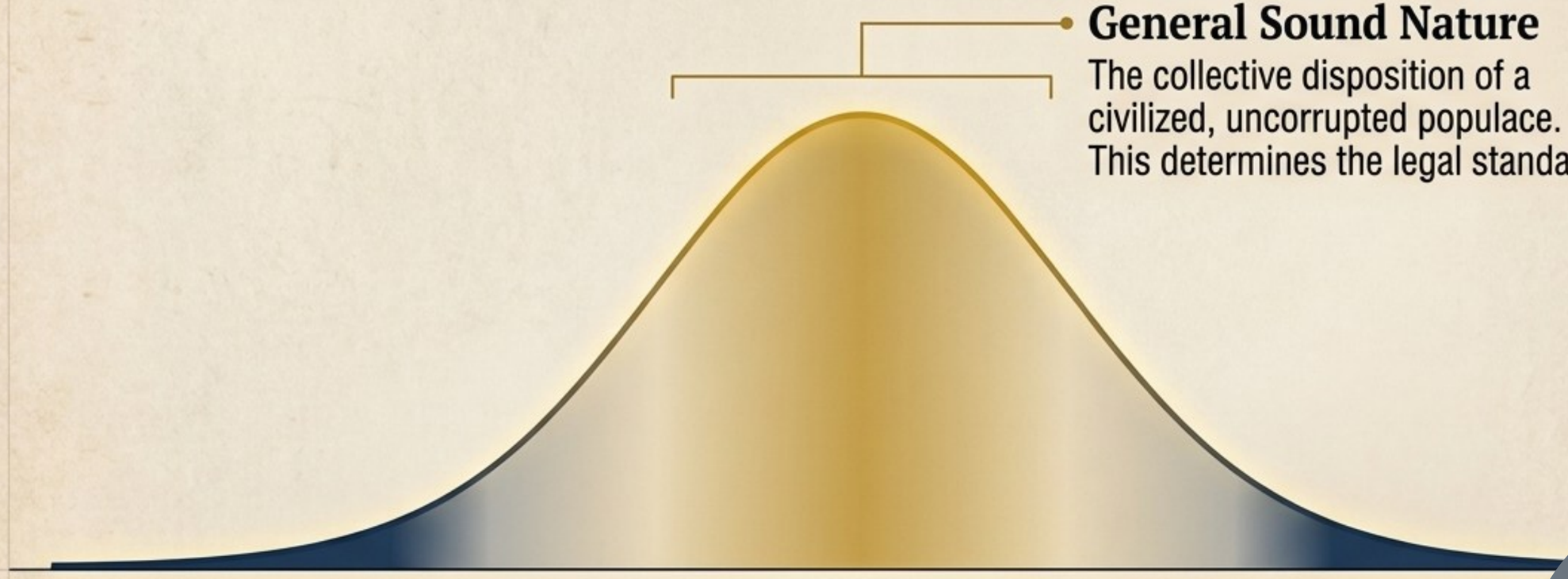
الطَّبْعُ السَّلِيم

The broader reliance on Sound H
A universal baseline of human
naturally rejects eating filth, dirt, c
substances, regardless of g

emini Notebook

Defining Sound Nature (*Tab' Salim*)

Jurisprudence relies on objective aggregates, not subjective extremes.

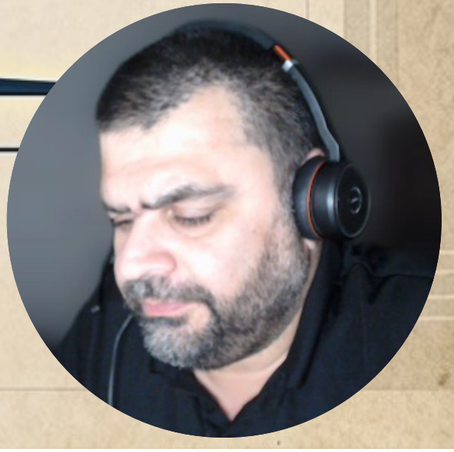


General Sound Nature

The collective disposition of a civilized, uncorrupted populace. This determines the legal standard.

Corrupted or Isolated Tastes

Individuals with unnatural preferences (e.g., addicts) or extreme aversions. These have zero bearing on the legal ruling.



JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifyi

The Legal Hierarchy of Dislike and Repulsiveness

Ascending toward Permissibility

Makrūh Tanzīhī (مَكْرُوه تَنْزِيهِي)

Mildly disliked or culturally repulsive, but technically permitted. It is better to avoid, but consuming it does not constitute a sin. Applied to foods that are socially offensive (like raw garlic before attending the mosque) but not inherently forbidden.

Makrūh Taḥrīmī (مَكْرُوهِ تَحْرِيمِي)

Prohibitively disliked. Actons or consumptions very close to Haram, often based on probable rather than definitive textual evidence. It carries a legal consequence.

Al-Ḥarām (الْحَرَامُ)

Textually forbidden, unlawful, and strictly prohibited without compromise (e.g., pork, bl
Supported by definitive evidence.

emini Notebook

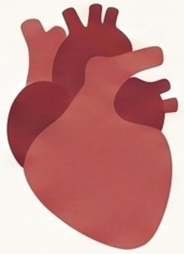
Pure but Repulsive: Understanding Al-Tahir Al-Mustaqdhar

The Legal Ruling & Definition

وأما الطاهر المستقذر: فيكره أكله -عند بعض أهل العلم- كراهة تنزيه

As for that which is pure but repulsive: it is disliked to eat it—according to some people of knowledge—as a matter of scrupulousness (Karahah Tanzihiyyah).

The Reason: Natural Aversion



قان ابن قدامة في المغني: لأن النفس تعافهما وتستخبثهما

Ibn Qudamah stated in *Al-Mughni*: "Because the soul recoils from them and finds them repulsive."

Specific Examples from the Hanbali School

The Glands

The Heart's Auricle

قال المرداوي الحنبلي في الإنصاف: يكره أكل الغدة وأذن القلب على الصحيح من المذهب

Al-Mardawi al-Hanbali stated in *Al-Insaf*: "It is disliked to eat the gland and the heart's auricle (*Udhun al-Qalb*) according to the correct position of the school."

Reference: Al-Mardawi, *Al-Insaf*; Ibn Qudamah, *A* 3581.

JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifyi

The 4 Conditions of Legal *Istikhbath*

Under the Jumhoor view, a substance is only rendered Haram by disgust if it passes all four strict filters:

Step 1: Intrinsic Repugnance

The entity itself is repulsive, not just externally dirty.

Step 2: Internal Consumption

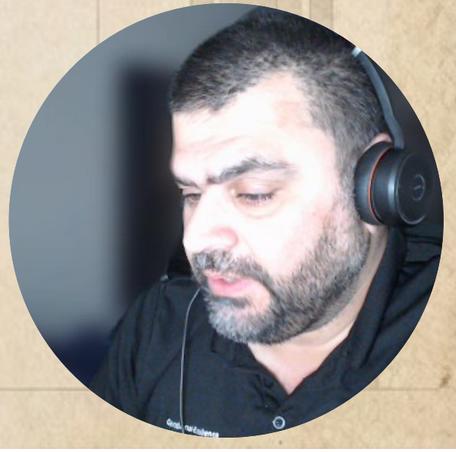
The disgust relates to ingestion, not external touch.

Step 3: Universal Disgust

Repulsive to the Tab' Salim, not an isolated group.

Step 4: Absence of Overriding Text

No specific Hadith or Quranic verse explicitly permits it.



JOURNEY THROUGH THE LECTURE: UNDERSTANDING HALAL, TAYYIB, & KHABAITH

CONTENT SLIDE

1 REQUIREMENT TO EAT HALAL AND TAYYIB

Divine guidance on permissible and wholesome food.

2 WHAT IS TAYYIB

Defining pure, wholesome, good-quality, clean things.

3 PROHIBITION OF KHABAITH

Forbidden, foul, harmful, and repulsive items.

4 CAN REPUGNANCE LEAD TO THE RULING OF HARAM?

Investigating the link between natural disgust and legal status.

5 FACTORS LEADING TO ISTIKHBATH

5 FACTORS LEADING TO ISTIKHBATH

Analyzing the causes that make something repugnant.

6 THE RULING FOR KHABAITH

6 THE RULING FOR KHABAITH

The clear jurisprudence and legal verdict on forbidden items.

7 FOUR CRITICAL FACTORS

7 FOUR CRITICAL FACTORS

Essential considerations in applying the ruling.

8 IMAM IBN TAYMIYYAH'S FILTER

8 IMAM IBN

His unique
identifying

The Shift from Subjective Disgust to Objective Harm

The Problem of Cultural Subjectivity

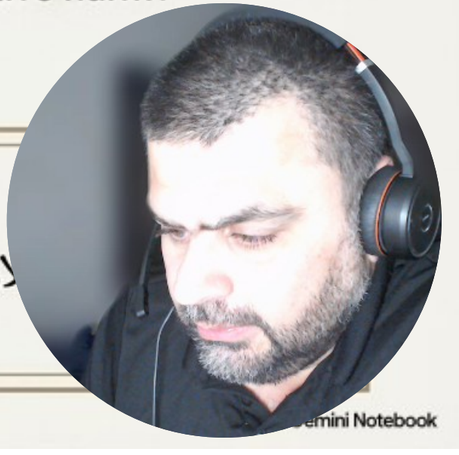
What is considered a repulsive delicacy in one region may be a staple food in another. Relying purely on regional disgust creates inconsistent dietary laws.

The Objective Shift

Ibn Taymiyyah and later jurists reframed the assessment of Al-Khabā'ith. Instead of asking, "Is this culturally disgusting?", they asked, "Does this cause objective harm?"

The Criteria of Harm

A substance is classified as repulsive/prohibited if it causes actual harm to a person's character (لاقٌ intellect (عَقْلِ), or physical wellbeing, removing the ambiguity of regional bias.



Measuring Repulsiveness: From Human Disposition to Toxicology

Classical Application

- Jurists relied on the collective disposition of people with refined, uncorrupted habits.
- Not based on isolated individual opinions, but a collective civilizational baseline of acceptable consumption.

الطَّبْعُ السَّلِيمُ
(Al-Ṭab' al-Salīm: Sound, Unblemished Human Nature)

Modern Application

- Today, *Istikhbāth* is deeply intertwined with empirical science.
- Linked to measur… biological har… and severe … physical an… wellbeing.

HUMAN SOURCE OF L-CYSTEINE

Contemporary Applications of Al-Khabā'ith

Modern Industrial Khabā'ith

Examples in **Production:**

1. Dough conditioners utilizing L-Cysteine derived from human hair.
2. Unnecessary, purely toxic industrial solvents that leave hazardous residues.
3. Severely contaminated, chronically unhygienic manufacturing environments.

news.com.au

That fluffy white bread may have chicken in it

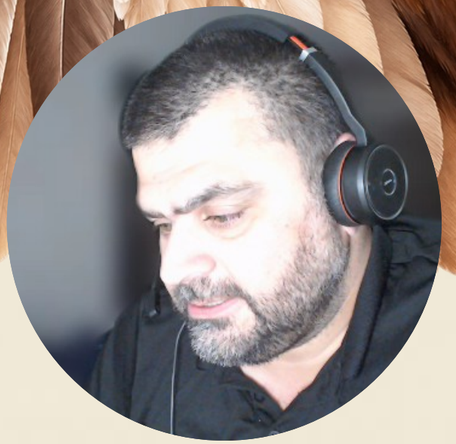
GOOD news. That salt and pepper calamari? Definitely NOT pigs' bum. The bad news? There might be bits of chicken in your white bread.

Tory Shepherd

Yahoo News

Vegetarians beware: bread made from chickens

(EN) Wheat flour tortillas | Ingredients: WHEAT flour (66 %), water, palm oil, stabilizers: E422, E412, E466; raising agents: E450, E500; salt, acid: E296, emulsifier: E471; dextrose, preservatives: E282, E202; flour treatment agent: E920. Packaged in a protective atmosphere.



[Fatwa about bird feathers]